

INSTRUCTIONS
FOR
YOUTH.

Written by the Lady HALKET,

For the Use of those young Noblemen and Gentlemen,
whose Education was committed to her Care.



EDINBURGH,
Printed, and sold by Mr. Andrew Symson, M. DCC. I.

INSTRUCTIONS

YOUTH

Written by



For the use of
schools and

EDWARD
Printed and sold by Mr. Andrew

Instructions for Youth:

THE Psalmist propones a question, which, nodoubt, was very necessary; *Wherewith all shall a young man cleanse his way?* And he is directed by the Spirit of God, to give this resolution to it; "Even by ruling himself according to thy word: That word, which is given by his inspiration, That the man of God may be perfect, throughly furnished unto all good works.

The question presupposes, all Youth infected with the Contagion of sin, and that the very best have need of cleansing from that defilement, which cleaves as naturally to mankind, as the *Ethiopians Skin*, or the *Leopards spots*; which cannot be changed by any other power, but His, who shall change our vile body; and is able to subdue all things to Himself.

Job had this testimony of God, *That there was none like him in the Earth, A perfect and an upright man, one that feared God, and eschewed evil*: Yet he confesses the iniquity of his Youth: And the man according to Gods own Heart, begs of God, *not to remember the Sins of his Youth nor his Transgressions*: And though *Timothy* from a Child had known the Scriptures, and the Apostle was perswaded that an unfeigned faith dwelt in him: Nevertheless he thinks it necessary to exhort him to *fly Youthful Lusts*.

Solomon shewes how easily Youth is insnared: *He beheld among the simple ones, and discerned among the Youths, a Young man void of understanding; Him the Impudent Woman waited, hunted for, and caught as a prey; He is easily inveigled, as a Bird that hasteth to the Snare, and knoweth not that it is for his Life.*

Nor, is an Impudent Woman, the only alurement that the Young man meets with; for all the way he goes, there is a Snare

A laid

laid for him; and nothing makes him sooner fall into it, than confidence of his own strength.

There needs no Tempter, where our natural faculties have so great a propension to evil: the Fountain and Spring of our actions is corrupted; And the Imagination of mans Heart is evil, from his Youth; and all the Senses & Members of the Body, though made for excellent uses, are so vitiated, that they become ready Instruments to Minister unto the pravity of the Heart.

This being the natural state of men void of Grace, How necessary is it that in the days of Youth they Remember their Creator, and the end for which they were Created, to prevent those evil Dayes, which the folly of Youth brings on: for Custom & Continuance in Sin, lead to hardness and Impenitency; and these, treasure up wrath against the day of wrath.

That God Created man for his Glory, & that the Son of God has restored our Nature for the same end, that we might Glorify God in our Body & in our Spirit, which are His: And that the name of our Lord Jesus Christ might be Glorified in us and we in Him, is plain and evident; and layes a great Obligation on us, to walk worthy of Him who hath designed us to so great Glory and Happiness: That when He comes to be Glorified in his Saints, and admired in all them that believe: we also may appear with him in Glory, and may be glad with exceeding Joy.

Being then designed for so great a Glory, and Experience shewing us, how prone our Hearts are to be led away with the Error of the Wicked, it highly concerns us to consider our wayes.

The way of the slothful man is an bedge of Thorns: But the way of the Righteous is made plain: The way of life is above to the wise, that he may depart from Hell beneath. But such as turn aside unto their crooked wayes, the Lord shall lead them forth with the workers of Iniquity: and the slothful and unprofitable servant shall be cast into outter Darknes where there is Weeping and Gnashing of Teeth.

Life

Instruction for Youth.

5

Life and Death are set before us, and the way that leads to the one and the other: What man is he that seareth the Lord? Him shall he teach the way that he shall chuse, even the good and the right way, The way of Holiness, the wayfareing men though fools shall not err therein: Their ears shall hear a word behind them saying this is the way walk ye in it, when they turn to the right hand and to the left; because strait is the gate and narrow is the way that leadeth unto life and few there be that find it: And of these few, not many wise, not many mighty, after the Flesh, not many Noble: Therefore strive to enter in at the strait Gate, for many sayes Christ shall seek to enter in and shall not be able; because the love of the World & other Lusts draw them back; whereof the Young man in the Gospel was a sad instance.

Not, that Riches of themselves, exclude from Heaven; but the trusting in them, and setting the Heart on them: Abraham was Great, Rich and Powerful; But, the good things which he possessed, had no more Room in his Heart, than what served to raise up his Affections to adore and magnify the bountiful Bestower.

Nor is it the Love of the World only, but all other carnal and sensual Lusts doe take away the Heart, and estrange it from God, and the way of Holiness, in which, none but pure and Holy Souls can enter; the unclean shall not pass over it.

What need then is there, that young men especially, take heed to their ways according to the word of God?

This word, not only points out the way, but does sanctify the Soul for walking in it.

It is a Lamp to the Feet & a Light to the Path: It keeps from the Paths of the destroyer: It prevents Sinning; or if we Sin, it shewes the way to obtain Pardon, and to recover our Souls from the Spare of the Devil: In a word, these Young men are Strong indeed, in whom the word of God abideth, and they overcome the wicked one.

I am sure (as St. Paul said to Timothy) *that from a Child you have known the Scriptures, which are able to make you wise unto Salvation*; Therefore I beseech you continue in the things, which you have learned, that you may be perfect as the man of God, thoroughly furnished to all good works.

Look on your self, as setting out to a Race or Journey; and seeing *The fear of the Lord is the beginning of wisdom*, set Him alwayes before you; By frequent and fervent Prayer, implore his aid and conduct: Look unto *Jesus* the Author and finisher of your faith: Make His Holy Doctrine and Example your Rule: Arm your self with Patience, to bear crosses; with faith, to resist Temptations; with Hope, as an Ancre of the Soul, to keep you firm and steady, in the midst of the greatest Stormes, that the Prince of the power of the Air can raise: And with Charity, the bond of Perfectness, the Oil of Gladness, which enlarges the Soul to run with Chearfulness: untill, what Faith believed, & Hope expected, Charity obtain; Even the Eternal Prize, The incorruptible Crown.

And seeing, there is such a Glorious Recompence of Reward: set before you; I beseech you, so run, that you may obtain;

And as Helps towards it, Be pleased to allow me to recommend some Particulars, that have been useful to others.

TH E first thing, I would desire of you, is, To dedicate the beginning of every day, to the Praise of him who gave you Being, for that end: Therefore in the morning, when you first open your Eyes to behold the Light, Bless Him; who separated Light from Darknes, and preserved you from being affraid of the Terrors by Night; & pray to be protected from the Arrow that flyeth by day; For if you make the Lord your Refuge, and the most High your Habitation, There shall no evil befall you, neither any Plague come neer your dwelling.

By some short Ejaculation, offer up your Soul to God, who will accept of it, as the first Fruits; And that being Holy, the whole Lump will be also Holy.

Instructions for Youth.

7

Lye not long wakeing in your Bed, (for that brings on, by degrees, a habit of Laziness) but rise, and Consider, how you are to imploy your self that day; And offer not to stir out of your Chamber (except to your Closet) till you have, in the lowest prostration of Soul and Body, payed your Homage unto God, Confessed and begged Pardon for Sin, supplicated for mercy and Grace to be kept from Sin, and Snares, and from what ever might be offensive, to the Holy Majesty of God: Recommending all to the Protection of the Almighty, that Duty and Charity oblige you to pray for.

Then, Read some part of the Holy Scriptures, which being given by the inspiration of God, should therefore, with Reverence, Faith, and Attention be read, as the most profitable of all Books; instructing us, in the whole will of God, in what pertains to our Salvation.

By following the method prescribed by the Church of England, and practised by the most Pious persons I know, by which the *Psalms* are Read over once a Moneth, and the whole Bible once a year, you will acquaint yourself, with the Devotions of the Saints of God, which like the whole Armour of God, may make you able to stand against the wiles of the Devil; as also, with the Historical part of Scripture, in which may be seen, Mercy and Judgement, and how Mercy rejoiceth against Judgement.

There is no Book, extant, in the whole World, that affords such variety of Intertainment, as the sacred Scriptures of the Old and New Testament: Whereas other Books, with often reading, grow flat, This; on the contrarie, the oftener it is read, is the more ravishing and delightful: And to the diligent Observer yields new, and such unexpressible satisfaction, that nothing can equal it, on this side of Heaven: Therefore, I beseech you, fix your Resolution upon the constant performance of your Devotion every morning; and let nothing divert you from it, for it will be a Preservative against the infection of Sin, and a Defence against the assaults of Satan.

Having thus taken care of your Soul, Let your next Care be, for your Body: not to pamper, but preserve it Healthful, that so it may be the more fit, for the great end for which it was Created: *St. Paul* says, "Know you not, that your Bodies are the Members of Christ, & the Temple of the Holy Ghost, which, the Apostle gives as a reason, why they should not be employed as instruments of Sin, & may serve also, as an argument, to make them the more valued, being Honoured with such Epithets. The same *St. Paul*, thought it not unfit, among many Spiritual Rules, which he gave to *Timothy*, to add one concerning his bodily health. And *St. John* thought Health, so great a Blessing, that he wished it to his welbeloved *Gaius*, at the same degree that his Soul prospered.

For, no doubt by reason of the near Union that is between the Soul and Body, they must have a great influence upon one another, and the one cannot be disturbed, but the other suffers with it: Therefore, as a means to preserve Health, take something in the Morning, before you goe abroad; for Wind is but an ill Guest in the stomach, and (like Pride) puffeth up, but affords nothing that is useful.

"Be Diligent in your Studies, That, being well improved by them, you may be capable of, & prove useful, in the most eminent stations: *Solomon* recommends diligence, as the mean to be rich, to bear rule, and to make ones substance precious; and further adds, that a man diligent in his business, shall stand before Kings and not before mean men: All which are desirous things: and on the Contrary, he represents the prejudices that come by sloth: that it casteth into a deep sleep: That the Idle Soul shall suffer Hunger: That Drowsiness shall Cloath a Man with Raggs; And that he that is slothful in his work, is Brother to him that is a great waster; and there is nothing more to be regretted, than the wasting of time, because, none knows if he shall live, to Redeem it: To endeavour it, therefore, is necessary, especially when the dayes are evil.

Instruction for Youth

9

Be pleased, to converse most with them, by whom you may most improve: And though you are to be Civil to all, yet make choice of none to be your Friend & Intimate, but one that truly fears God; for it is only such a Friend that loveth at all times, and that sticketh closer than a Brother.

You may have occasion to meet with Variety of Persons, as different from you in opinion, as Language, or Feature; But remember St. Paul's advice, Give none offence, neither unto Jew, nor Gentile, nor the Church of God.

Where ever, you see any thing commendable in any Person, respect that, and let it incline you to overlook their Faults; unless they be Scandalous, for such persons are altogether to be avoided: But, for difference of opinions, never shun a civil Converse with any, so, their Opinions do not make them troublesome.

Above all things, put on Charity, & that will teach you to put the best Interpretation upon other peoples words, and actions, and will keep you from being soon angry and quarrelsome: Meekness, Humility, and Love, are the Blessed Fruits of the Spirit, and the mark of Christs followers; for he hath said, "by this shall all men know, you are my Disciples, if you love one another.

But though you are to love all that have the Image of God; yet, you are forbid Society with such, as have defaced his Image, by Sinful practices: If any, that is called a Brother, be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner; you are not to keep Company with such; because evil Communications corrupt good Manners.

Therefore, I beseech you, shun ill Company, as you would the most infectious disease; but as he who hath called you, is Holy; so be ye Holy, in all manner of Conversation.

Let nothing prevail with, or perswade, you to commit a forbidden Sin, though the general Custome and Example of the Age, should render it fashionable: For neither a Multi-
tude

tude, nor the Greatness and Authority of any, can justify what is evil : And the way of Life, is not the *Broad*, at which many go in ; but the *Strait* and *Narrow*, which few find.

To be swift to hear, and slow to speak, is the advice, *St. James* gives : And *Solomon* gives him an ill Character, who is known by multitude of VVords : There is a time, to keep silence, and a time to speak, There is, that speaketh like the piercings of a Sword, but the Tongue of the wise is Health.

Let your speech be allways with Grace, Seasoned with Salt, that it may be Savoury, Pertinent, and Edifying; *What Man is he* (says *David*) *That desireth Life, and loveth many Days, that he may see Good?* "Keep thy Tongue from evil, and thy "Lips from speaking guile. Hate and abhorre lyeing, which is detestable in the Sight of God and Men : And let no filthy communication, proceed out of your Mouth, which discovers a naughty Heart, and defiles the Man. *Swear not at all*, (as our Lord enjoynes) It's one of these Sins, for which the Land Mourneth, and bringeth a destroying curse : The commonness of this vice is enough to discredit it, as a Dialect fit for none, but the Basest and Vilest : And the Sin is the greater, that there is so little Temptation to it : It is a remarkable expression of the Prophet *Jeremiah*, "Though they say, The Lord liveth, Surely, they swear falsely ; since their prophaning his Name, declares, they believe not what they say. Let neither surfeiting, nor Drunkenness overtake you, and the better to avoid them, allow not your self to come near the Borders of either. The Stubborn and Rebellious Son, who would not obey his Father and his Mother, was also a Glutton and a Drunkard : (And it's presumable, his riotous living, made him so dis-respectful to his Parents) he was to be stoned to Death : But though this severity be not executed, the consequences of these vices, prove Punishment enough, "for the "Glutton and the Drunkard shall come to Poverty : And were there no Sin, yet, the brutishness and vileness, that is in them, should make them abhorred: they deprive a Man of Reason

Instructions for Youth.

11

the greatest & only excellency, he hath above Beasts: There is nothing so Vile, or Horrid, that the Drunkard may not be guilty of; it exposes him to all that is evil, and incapacitates him to any thing that is good: unfits him for every Duty, for in that condition, he can neither serve God, his King, his Country, nor his Friend; no, not himself, *he must then be a Burden to the Earth.*

Therefore I beseech you, avoid the Sin, as you would the displeasure of the Almighty: Hath God endued you, with a Reasonable Soul, and made you capable of the high and inexpressible Felicity of Heaven? And shall a lust and brutish inclination, make you hazard the loss of it? *God forbid: Has God so loved you, as to give his only Son for you, and will not you live answerable to so great a Mercy?*

Esteem it your greatest honour and Glory, that you are called by the holy Name of *Christ*, and let your Conversation be as becometh his Gospel; Let not the *Atheist*, or any other Enemy of your holy Religion, have any ground to reproach it: But let them see, the Fruits of your Faith, in the holiness and blamelessness of your Life, that by *Well-doing* you may not only put to silence the Ignorance of Foolish Men; but you may receive the end of your Faith, even the Salvation of your Soul.

LOOK on Religion as your greatest Work & Business, your chiefest Interest and Concern: And imitate *David*, who said, "Lord, I have loved the habitation of thy House, and the Place where thy Honour dwelleth:

Keep thy Foot, says *Solomon*, when thou goest to the House of God: Let the consideration of the Glorious Majesty of God, to whom you approach, over awe your Heart unto holy Fear & Reverence: Think with yourself, as *Jacob*, *Surely the Lord is in this Place*; how dreadful is this Place? This is none other but the House of God, and this is the Gate of Heaven.

Therefore apply your Heart, and imploy your affections, Reverently and Attentively to hear, and receive, and carefully to improve, what the Lord shall direct His Servants to de-

clare unto you, of His Will: Have respect to them (though Men of like Passion with others) as the *Embassadors of Christ*, as if God did beseech you by them, for it is in Christ's stead, that they pray you, to be reconciled to God: And He that despiseth, despiseth not Men but God.

Let the Day set a part for the Worship of God, be ever your delight, and esteem it Honourable, and Holy: On which, be carefull to Honour Him, of whom you hold, and to whom is due all your time; and yet, has been pleased to allow you six Days for your Temporal concerns, and hath separated one in seven, which he has commanded to be kept Holy: Nor doing your own wayes, nor finding your own pleasure, nor speaking your own words, but delighting your self in the Lord, that His Blessing may be upon you & the Works of your Hands.

The same Authority, that enjoyns, "ye shall keep my Sabbaths, and reverence my Sanctuary, doth also require, that his Servants and Ministers in holy Things, be respected; saying, "Take heed to thy self, that thou forsake not the *Levite*, as long as thou livest upon the Earth: Remember, how God vindicated the Honour of his Servants, by an extraordinary Judgement on them, who despised them; upon pretence, "that all the Congregation was Holy: (The Earth opening its Mouth & swallowing them up:) And by a Miraculous Sign, in causing *Aarons Rod*, to blossom and bring forth *Almonds*.

Nor, are the Ministers under the Gospel, Less to be esteemed, but rather more, being the Ministers of him who is the Mediator of a better Covenant, established on better promises; who gave them Commission, to teach all Nations, Baptizing them, &c. & promised to be with them to the end of the World: And hath so highly honoured them, as to say, *He that heareth you, heareth Me: and whatsoever ye shall bind on Earth, shall be bound in Heaven, and whatsoever ye shall loose on Earth, shall be loosed in Heaven*: The *Galatians* had so great an esteem for Saint

Paul

Paul, that if it had been possible (or necessary) they would have plucked out their own Eyes, & given them to him: Yea, in all Ages, The *Worshippers of false Gods*, payed a Veneration to their Priests: Should then the Ministers of the most high and only true God be disrespected?

I insist the more on this, because "there is a Generation, that
"curseth their Father, & doth not bless their Mother, that
"are pure in their own Eyes, & yet not washed from their fil-
"thiness, whose Eyes are lofty & their Eye-lids lifted up, whose
"Teeth are Swords, & their Jaw-Teeth knives, to devour the
"Poor; but, against none, are they more keen, than the Ser-
vants of the Lord. See, you come not into their Secret, and
unto their assembly, let not your honour be united.

Be Charitable to the Poor, which is most acceptable to God, and hath great promises of Reward: *Blessed is he that considereth the Poor*; The Lord will deliver him in time of trouble; preserve & keep him alive; Bless him upon Earth; & not give him up to his Enemies: The Lord will strengthen him upon the Bed of of Languishing, & make all his Bed in his Sicknes; This is, that scattering that tendeth to increase; for the liberal Soul shall be made fat, and he that watereth shall be watered himself: It is a lending to the Lord, who repayeth with good measure; pressed down, shaken together, & running over; but the greatest retribution, is at the last Day, when the King shall say, *Come ye Blessed of my Father inherit the Kingdom, prepared for you from the Foundation of the World; what you have done unto one of the least of these my Brethren you have done unto me.* But were there no present or future reward, Yet there is a great Satisfaction in giving a timely relief to one in want, and a great Joy and pleasure, in being capable to excite one, of the same Human Nature with our selves, to praise and Glorifie God: Which we are much more obliged to do, for the Blessing of enabling us, to give what others want.

What ever advantages God has favoured you with above o-
thers

thers, look upon them, as so many talents intrusted to you, to be Employed for his Glory and the good of others; and remember to whom much is given, much of them will be required.

Be a good Husband of your time; The Recruiting our frail Natures, with sleep, nourishment and Lawful diversions, necessarily require a considerable part; The rest is to be Employed in Devotion and Labour: Devotion is preferable to all the other, which are for the Body & the support of this present Life; but it is the necessary Food and refreshment of our Souls, and our Spiritual calling, by which we make provision for Eternity.

And seeing it is the Blessing of the Almighty, that makes our sleep refreshing, our Food nourishing, or our Labour successful (for men may toil Night and Day, and catch nothing, or they may Labour and earn Wages, and put it in a bag with holes: they may eat and not be satisfied, and their Bread may be filled with Gravel; And when they ly down, expecting their bed should comfort them, and their Couch should ease their complaint, then they may be scarred with Dreams and Visions). The Hours of Devotion ought to be carefully observed, and well employed, as that on which all the comforts of this life, as well as, the Happiness of our future Life depend.

Allowing then Devotion, a due share of our time; what remains must be Employed in useful exercise and Business: For though Persons of Quality and Fortune, are above the necessity of following a Calling for their subsistence, yet they are no less than others, under the obligation, of being well Employed, that they eat not the bread of Idleness: and the Apostles command reaches all, of all ranks, "that if any would not work, neither should they eat: There are employments futable to the most eminent station: for as Solomon tells us, There are, who labour in wisdom and knowledge and equity; who, not only manage all their affairs with wisdom, but apply themselves

selves to the study and the search of the Depths of wisdom, and knowledge; and herein Labour and travel with great Industry: and such a labour as this, is not unbecominge persons of the highest condition; and is no less profitable to themselves and others, than the most necessary arts and sciences: for wisdom and knowledge are the stability of the times.

And in this exercise, we find *Solomon*, one of the greatest and most magnificent of Kings, much imployed; who besides his publick administrations, and his excellent Books, which he wrot by Divine Inspiration, Was much taken up, in pursuing the Knowledge of natural things, so that he spake of Trees, from the Cedar Tree that is in *Lebanon*, even unto the Hyssop that springeth out of the Wall: he spake also, of Beasts and of Fowl and of creeping things and of Fishes: and it seems he was, to some excess, intent upon these studies, which made him say, "Of writing many Books there was no end: and "much study or Reading, was a weariness of the Flesh.

But, in this, he hath set an example to great men, to improve their time, in such like exercises, which not only yield great satisfaction to inquisitive minds, and produce excellent and useful experiments, and discoveries, but above all, lead men to the knowledge and admiration of the infinit wisdom power and goodness of the first Being: "For the invisible things of him, from the Creation of the World, are clearly seen, being understood by the things that are made, even his Eternal power and God-head: Therefore none can plead want of Imployment, that have the whole Creation to busie their thoughts upon.

And indeed, there is nothing more necessary, in the Christian Life, than a due care, to regulate our thoughts: That thinking and reflecting Power and Faculty, wherewith man is endued, is his Glory and excellency above the beasts; and ought to be imployed upon noble and most excellent Objects, which are worthy of it.

It is a restless and active Faculty, ever busie about one thing,
or

or an other; if not that which is good and useful, about what is vain and Sinful,

It presumes much, upon its being beyond the reach or censure of any human Judge or Judicatory: But the Lord searcheth all hearts, & understandeth all the Imaginations of the thoughts; and shall bring not only, every work to Judgement, but also, every secret thing whither good or evil.

It is the Sovereign Faculty, which, seated in the Heart, sends forth its Dictates and Lawes, which are obeyed and executed, by all the other Powers of Soul and Body: According to the Nature of our thoughts, are our words and actions; for out of the abundance of the Heart, the Mouth speaketh: If the Treasure within be good, it yieldeth good things, But an evil Man out of the evil treasure, bringeth forth evil things: It is the source and spring of all Enormities in the Life; out of the Heart, proceed evil thoughts, and then follow Murders, Adulteries, &c. Every Man is tempted, when he is drawn away with his own Lust, and enticed, and then, when Lust hath conceived, it bringeth forth Sin: How necessary then is it to keep the Heart with all Diligence? "For out of it are the issues, both of Life and Death.

If Vain thoughts, and thoughts of foolishnes, are Sin, & so dangerous to the Soul: How much more, are the thoughts of the Wicked an abomination to the Lord? Which are still hatching Mischief. Upon the inward theatre of the Heart, the most horrid Villanies, and impurities are transacted; there, Mens vile Lusts act their parts at Random, and far outdo all the wickednesses, that have been committed in the view of the world, and make Men no less criminal before God: "For all things are Naked & open to the Eyes of him with whom we have to do.

It is then a necessary precept of the Prophet, *O Jerusalem wash thy Heart from wickednes, that thou mayst be saved: how long shall vain thoughts lodge within thee? For so long as*
the

Instructions for Youth

19

the Fountain and Spring is impure, the Streams will be impure also: And seeing they follow the Temper of the Heart, our work lyes mainly there, to have it purified and Sanctified by the Grace of God, and made a good Treasure; and then to have our thoughts exercised, with such things as are proper, according to the Apostles Direction, *whatsoever things are true, Whatsoever things are honest, whatsoever things are just, whatsoever things are Pure, whatsoever things are lovely, whatsoever things are of good Report, If there be any Vertue, if there be any Praise, think on these things.* And if at any time, vain, roveing & impertinent thoughts arise, drive them away, as Abraham did the Fowls, *which came down upon his Sacrifice.* Every kind of Beasts, and of Birds, and of Serpents, and things in the Sea, hath been tamed of Mankind: So by care and diligence through the Grace of God, not only, the unruly Tongue, but also the wandering & roveing thought, may be brought to order. And then how Precious should the thoughts of God be unto us; And when ever we awake, we should find our selv's with him: And in the multitude of our thoughts within us, his Comforts should delight our Souls:

Finally, let no Night close your Eyes, untill you have seriously considered, how you have spent the Day: If well; Bless God for it, who has delivered your Soul from Death, your Eyes from Tears, and your Feet from falling: If ill, humbly confels and seek Mercy, for mispending, so Precious a thing as Time, and beg the Protection of the Almighty, in the Dark silence of the Night, to preserve you from whatever is impure, or hurtfull; Recommending all, to be partakers of the same Mercy, you beg for your self: So you may lye down in Peace, and take your Rest, for the Lord will make you dwell in safety:

Solomon says, to him who observeth the precepts of Wisdom and Discretion; *They shall be Life to thy Soul, and Grace to thy Neck, then shalt thou walk in the Way safely,*

an

Instructions for Tomb.

and thy Foot shall not Stumble; when thou lyeſt down, thou ſhalt not be afraid: Yea, thou ſhalt lye down, and thy Sleep ſhall be Sweet.

Now the God of Peace, that brought again from the Dead, our Lord Jeſus, That great Shepherd of the Sheep, through the Blood of the Everlaſting Covenant, make you perfect in every good work, to do his Will, working in you, that which is well pleaſing in his Sight, through Jeſus Chriſt, To whom be Glory for Ever and Ever. Amen.



F I N I S.
